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THE STANDARD.

THIRTIETH ANNUAL MEETING

OF THE

AMERICAN ANTI-SLAVERY SOCIETY.

[CONCLUDED FROM LAST WEEK.]

THE PRESIDENT.—The next speaker I shall have

the pleasure of introducing is one who, though for

many years out of public sight (having lost his voice

for a long period in advocating the rights of the

oppressed), has never lost his interest in our glorious

cause, which he was among the foremost to espouse;

and which was immensely indebted to his voice and

to the times that tried men's souls," for the

powerful impetus given to it at that period. I have no

words to express the gratification I feel at his presence

on this platform to-day, and I am sure you will

be equally gratified to listen to his words (applause).

MR. WEND. on rising, was warmly received. He

spoke for three-quarters of an hour, commanding and

attracting the close attention of the audience; and

recommending we have no worthy report of this

address. He dwelt at some length upon the life of

John C. Calhoun, as illustrating the terrible effects

of slavery, as a model man in original moral structure,

of the exercise of despotic power; showing how the

great Southern leader, by his perversion of his nature,

became one of the worst men known in American

history.

THE PRESIDENT.—The last speaker advertised in

our programme is Wendell Phillips, of Boston (applause).

Speech of Mr. Phillips.

Mr. Phillips referred to the instance which Mr.

Wendell had given, as exemplifying what has been the

action of the Northern and Southern mind alike of

the great temptation of political and social life, and

stated that one of the class-mates of Mr. Calhoun in

Yale College assured him that when Calhoun left

New Haven he went home with a deep anti-slavery

purpose, with a fixed resolve to do what in him lay

to free his native State from the curse of negro slavery.

The inactivity to which allusion had been made

eliminated, he thought, in one act of his political

life, which brought the otherwise unsullied private

character of the distinguished South Carolinian into

contact with the mob of his Northern compatriots,

in trying the annexation of Texas to our

country in a communication to the English govern-

ment, he attempted to show that slavery helped and

freedom hurt the colored man. He used the facts of

the census of 1840 to show the great increase of

insanity in the free States—facts which John

Quincy Adams had brought to his individual notice

as lies—and instanced one case in Maine wherein

all the colored inhabitants of a whole County had

been the residents of one insane poor-house in a

single town, and regarded as the inhabitants of that

town, and yet, after that falsification was brought

to his notice, this remorseless champion of a corrupt

institution took that lying statement in his right

hand for the basis of his argument to foreign nations.

His case is but a fitting illustration of the influence

under which the mind of this generation has come

into the political arena. With such an education,

the great struggle broke out. The South counted on

lies in her Northern enemy; one was betrayed

by the negro—the other by the white man. The sym-

phony was led by men who did not intend to conquer.

Our statesmen were only ready for the shibboleth,

"Freedom if necessary to save the Union"—it was

contingent freedom, not freedom for itself and in

event. Under that sort of leadership we went to

war. The Generals and the Cabinet meant no

more than to play a part in the great drama of jus-

mining, resistless determination of one honest man in

the ten, that at last liberty shall have its way (great

applause). He believed, as had been said there by

another, that in spirit and purpose, this government

means liberty, and that when this rebellion is

finished this government will be one of liberty.

His question to-day was not one of gratitude for

the past, but it was, how shall this rebellion be

finished? The minority should hurl themselves on

the government, and demand every moment the

utmost duty from their leaders. He valued

Hooker (applause), but he looked forward to the day

when Hooker was to be glorified for a better

man. He wanted not only able men and honest,

but he wanted earnest men, to meet earnest men

on the other side. He was sick of honest men—utterly

disgusted with them. When the ship was being

dashed against the rocks, it was poor consolation to

be told the pilot was an honest man. He did not

know, though he believed, that Butler or Fremont

were great generals; but try them, and if they be

not, let them go by the board.

Our friend, Mr. Purvis, spoke of the Secretary of

State giving passports to colored men. How did

William H. Seward give a passport to a colored

man? I will tell you. When he took office, one

of the New England Senators went to him, a note

in his hand, and said, "I want a passport for a colored

constituent in my town."

"Well, you can't have one," said Seward (it was

before the month of June, 1861), "you can't have

one."

"Why not?" said the questioner.

"Well, diggers don't have passports from this

office."

"Indeed," said the Senator. "Do you mean to

say that we endorse the Dred Scott decision?"

"Oh, no," said Seward, "I don't mean to say

anything; I don't mean to say that we endorse it or

that we deny it. All I mean to say is, that diggers

don't get passports here."

"Oh, yes, they do," said the Senator; "we'll see

to that."

So he put on his hat to go up higher. But before

he left, Mr. Seward turns upon him and says: "Why

(with an expletive) did you tell me that this was a

colored man? Why did you not say that you

wanted a passport for John Smith?"

It was just reading his note as I came in, and I

should not have thought of concealing it. I did not

suppose the fact had any significance."

"Well, he can't have a passport. That's all."

"Oh, yes, he will," was the reply.

"Sit down and wait a letter, asking me for a

blank passport."

The man did so and signed his name. Seward

folded it up, put it on file as if for his defence,

brought out a blank passport, and said, "Put as

many niggers into it as you want to" (laughter).

That was the end of the matter. Mr. Seward

acted out his nature—the monkey with the nuts in

his hand (roars of laughter). Then came August.

Then came the battles which made the North sore to

vengeance. Then came a wave so high that it carried

all such statesmen a whole arrow's flight ahead.

And then Mr. Seward hastened to deck himself with

the merit of giving this passport to colored men, and

let the New York press boast of it through the

Evening State.

Now that is just the kind of men who will never

lose us to victory—never. The Hallecks, the Sew-

ards, the Blairs, the Chases follow their own ambi-

tion—strong minds, bad hearts, corrupt purposes,

and all the means of this eventful hour turned away

to serve them. Nor shall we have victory till the

nation sends them so deep that political plummet

will not reach them.

The army will do its duty; the people will do

their duty. To achieve success, which shall

settle this question on a permanent basis, you want

men like Butler, Phelps, Fremont, Hunter, Hamil-

ton, who mean that this Union shall mean union at

any rate, and that if it does not mean union it shall

not exist; who know no nation except one that

secures liberty (applause). These are the men who

are to shape the policy and guide the thunderbolts of

the government, and demand every moment the

utmost duty from their leaders. He valued

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ne, MAY, Jr., No. 221 Washington street, Boston.

Miscellaneous Department.

PHILADELPHIA, May 17th, 1863.

THE EDITOR OF THE NATIONAL ANTI-SLAVERY STANDARD.

I send you the following verses, which I find in The Press of this city, confident that you will gladly publish them in THE STANDARD. We who knew so well, by long fellowship in anti-slavery labor, our beloved and honored countryman, can testify to their truthfulness.

W. G.

WARNER JUSTICE.

DECEMBER, 1862.

Now that the day begins to dawn,

We who have labored through the night,

And watched the long eclipse of right,

Must grieve the more that it is gone.

Vanished as in the earlier morn,

The lofty longings of old,

And Prophets, who might not behold

The Great Deliverance to be born.

Yet we believe that from their skies

They bend in calm majestic forms,

And through the earthquake and the storms

They guard the cradle where it lies.

When he was with us here we knew

His faith was pure, his hand was strong,

And sought such contact with the wrong

As liveth in a downright blow.

And thus he kept his faith more pure,

Than doth the chary careful saint,

Who holds himself aloof from taint,

On lofty pedestal secure.

His was the clear and steady thought,

The perfect truth he fully knew,

Claimed all God's possible as true,

While in man's goodness he wrought.

His was the old and simple plan;

He had no scheme beyond the sense

Of daily working Providence,

That slowly moulds the world and man.

He mingled with the hate of wrong

The heavenly charity that still

Rains blessings on the good and ill—

The charity that suffereth long.

And thence his life was peace; his breath

So quiet none could count it strange,

When fell the last and final change,

And quietly he slept in death.

THE CHURCH AND SLAVERY.

From The Cincinnati Catholic Telegraph.

In some remarks lately made on the emancipation

of slaves in Russia, we observed that the Church

and slavery could never get along well together.

The New York Freeman's Journal condemns our

remarks, quotes St. Paul and Church Councils, and

says that we are ignorant of ecclesiastical history.

The writer in The Freeman also observes that

he does not wish for a controversy. As The

Freeman, on this occasion, is mild, and uses no offe-

nsive language, we reply to his comments at some

length.

We assure our cotemporary that we, too, have

no desire to enter into a controversy. It would be

USELESS NOW, BECAUSE THE SUBJECT OF SLAVERY IS DEAD.

THE FIRST CANNON FIRED AT SUMTER SOUNDED ITS KNELL.

IT WOULD BE MUCH WISER TO SILENCE THE REMAINS OF

SLAVERY, THAN TO RESTORE SLAVERY IN THE UNITED

STATES. THE THING IS GONE FOREVER.

But our cotemporary suggests that we are not

acquainted with ecclesiastical history, and that

slavery and the Church have got along well together,

and quotes St. Paul and certain Councils. Our

cotemporary has a right to entertain any opinion he

pleases about our ignorance of ecclesiastical history.

But we can write on this subject of slavery.

It must be discussed; there is no help

for it—and while we accord to those who are its

advocates all liberty of speech, we hope that some

license will be extended to us when we give our

reasons on the other side. It is not in a factious

or a fanatical spirit that we write, but under the

strong conviction that great changes are at hand

in the political welfare of the country, and that it is

of consequence to Catholics to decide wisely what

part to take. This cannot be done by crying out

"ignorance," "abolition," but by friendly discussion.

Whether we like it or not, slavery is extinguished in

the United States, and all that we have to do is

to decide how we shall accommodate ourselves to "com-

ing events."

As we have said, and we now repeat it, that slavery

and the Catholic Church could never get along well

together. The Church never tries to correct evils by

revolutionary means. When she has not the legis-

lative power in her hands she is patient, long-suffer-

ing, gentle. What she could not suppress she toler-

ated. But she found slavery little disposed to toler-

ance. When the Slave Power predominated, religion

was nominal. There is no life in it. It is the hard-

working, laboring man who builds the church, the

aries of Christians, and the whole matter being

materially weighed, certain Cardinals of the Holy Roman

Church, our venerable brethren, being also called

into Council, treading in the footsteps of our pre-

decessors with Apostolic authority, do vehemently

admonish and adjure in solemn manner, do believe

in Christ, that no one hereafter may dare, unjustly, to

spoil them of their goods or reduce them to slavery.

We, therefore, with Apostolic authority do reprobate

all the aforesaid actions as utterly unworthy of the

Christian name; and by the same Apostolic author-

ity do strictly prohibit and interdict that any eccle-

siastic or lay person hereafter should, under any

pretext or under any color of law, or in any manner,

publicly or privately, to teach contrary to those

things which we have charged in this, our Apostolic

Letter.

This is tolerably showy language. Its import, we

think, is clear enough to any who has a human

sense. There can be "no pretext or studied excuse,"

says the good and great Pontiff. Are Catholics

not willing to read the admonition of the

Vicar of Jesus Christ?

But it will be said that Gregory XVI. alluded to

the foreign slave trade! This, however, is a pretext,

and has not even the dignity of a "studied excuse."

We have a word to say on the point of this Apostolic

Letter. It is a religious order in the United States, by

its religious order in the United States, by their

communication with Rome, received information

of its existence and approaching publication.

With more wit than piety, the Superiors of that order

collected together a large number of their slaves and

sold them to a Southern gentleman—we will call him

so—who hurried them into Louisiana, and they were

scattered over the South without reference to their

relationship one to another.

The whole Catholic community was shocked at the

occurrence. Pope Gregory's letter appeared soon

after, and it did not moderate the feeling of indigna-

tion. When the fact was known in Rome, such was

the emotion felt by his Holiness, that the Superiors

on whom the responsibility was laid, were ordered

forthwith to proceed to the Eternal City, and they

did not return for years. Why they were detained

it is unnecessary to discuss.

This shows that slavery, in every shape, is con-

demned and reprobated by the Church. In the

meanwhile she did nothing violently. She only spoke

the solemn words of admonition. Events have

happened since that Church would not or could not do

the politicians have done. The door is now made

open without any agency of Catholics, and those who

wish to despise the venerable Pontiff and the

jailors of their fellow-men may endeavor to close

and lock and bolt it. We take no part in any such

proceeding.

THE AFRICAN TRIBES.

[Extracts from Mr. Brace's work on Ethnology, now in

press with Scribner.]

With reference to the general physical divisions

of South Africa, Livingstone gives it as his opinion

that there are five longitudinal bands of color run-

ning up the Southern continent.

These are, from east to west, east and west, are

very black; "then two bands of lighter color lie

about 300 miles from each coast, of which the west-

ern one, bending round, embraces the Kalahari

desert and the Bechuana countries; and then the

central basin is very dark again."

This can be only a very general appearance, as

numerous exceptions are made to it; the Bushmen

of lighter color, being scattered around the center

of the continent and the Makololo, who are of

light-yellow complexion, having migrated to the central

regions. All travelers agree that the color of the

Africans, to a certain degree, changes according to

heat and dampness, the same tribe (as the Batoks for

instance) being black or lighter-colored, as they are

exposed in a greater or less degree to the sun

and moisture. The color, in fact, is not uniform, but

varies with the climate, and, as for instance, those

of the Kaffir family—cut across the distinctions

of color, and one undoubted race may embrace

persons of jet black, and others with unmingled blood

of a light copper-color.

The Semitic races, as the Arab and Berber and

Abyssinian—vary endlessly in complexion. Some

Arabs are fair-skinned, and are jet-black, as

shown by the Berbers. The negroes are almost black

and at others fair as North Europeans. The Alys-

sinians range from black to copper-color, according

to locality.

What is called the "negro type"—that is, the low

type of the coast of Guinea—is comparatively the

exception—perhaps as much so as the type of the

lead nations. Yet with all this, they are no lower

than probably were many of the Aryan races on

their first entrance into Europe; they are to be

looked upon as young in the immense period nec-

essary for the historical development of races, and

there is nothing to show that they may not yet grow

in their own direction to the full stature of the

families of man.

Mohammedanism has already begun in a partial

way the improving process, by solidifying separate

tribes and spreading the idea of a community of

believers. Still more has Christianity proved, on the

western coast, what order, peace, intelligence and good

morals may be introduced under its gentle reign. The

African disposition is said to show a certain open-

ness to pure religious influences; so that if the

Divine working in history shall produce some great

African prophet or reformer, inspired by the system

which is more congenial to the African nature than

either Mohammedanism or Judaism—Christianity—

what may we not yet hope for African development

and civilization!

OUR COUNTRY'S CALL.

BY JOHN F. HENRY.

ARK.—"Sons Who Were" etc.

Men who plow your granite peaks,

O'er whose head your eagle shrieks,

And of eye Freedom speaks!

Hear your Country's call!

Swear, "Our Country shall be Ours!"

Seize your sword, or bring your gun,

And stand for Freedom's sun!

For the land that bore you—Arm!

Shield the State you love from harm!

Charge, and round you spread, the alarm!

Hark, the long yells of strife are nigh!

See the storm clouds rising high!

Heard and heeded our battle cry!

"VICTORY OR DEATH!"

Stand for Freedom's sun!

Can you see your Stripes and Stars

Fluted by the three broad bars,

And cold blooded feet?

There the rebel's warlike might

Tyrants, vanquished by your votes,

Spring, like bloodhounds, on your throats;

Let them die!

Who are traitors at their head,

By no brazen sword led,

By no hero caught abed,

While he dreams of flight;

By no "Young Republic's" night

Kept at bay by wooden guns,

And our brothers and our sons

He held back from fight!

Like a whirlwind in its course,

Shall again a rebel force,

Johnson's foot or Stuart's horse,

"Pass our sleepy spots,"

And the States of the "free" fro,

Our our legions let them go!

Not in thunder answer: "No!"

By the Lord of Hosts we fight,

For Freedom, Law and Right,

Strike for Liberty, and his all-right

Shall with victory crown

Liberty's brow, and his all-right

Crush each crawling Copperhead,

And in bloody battle, tread

Those traitors under foot!

"Talk of 'Peace,' in hours like this!

The leopards' traitor kiss!

The Old 'pen's latest hiss!"

Polish his iron's latest hiss!

Plant your heel where they could in this

Let him keep his race is run!

Now to keep your Country one,

Join our Union League!

THE UNION MEETING.

From The Liberator.

THE friends of Thomas Sims arranged last week

a meeting for his benefit in the Tremont Temple, and

about a thousand people came together to hear the

account of his last twelve years' experience in slave-

ry. His wife and child, the partners in his late

escape from Vicksburg, were with him on the plat-

form.

A very impressive introductory statement was

made by Charles W. Slack, Esq., who called the

meeting to order, sketching the change of times since

Sims was last in Boston, noticing the persons,

several of them since deceased, who were most active

in the kidnapping and the rendition, and referring

also with due honor to those who were prompt and

effective in preventing his recapture. The speaker

then introduced the audience, who were then invited

continue unwearied in labors for the utter extirpa-

tion of slavery from the land, and the removal of all

unjust and national.

It is to be hoped that Mr. Sims will tell his story,

and give further details of slave life and of rebel life,

to many audiences of Northern people. If he can

condense the earlier part of the narrative as to the

half an hour for statements respecting the influence of

the rebel life, the influence of the position and treatment of slaves,